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**THE CONDITION AND HOPE OF THE HEATHEN.**

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THE SUBJECT CONSIDERED IN THE LIGHT OF HISTORY.

THE Christian scholar finds his chief interest in the study of the world's history, in tracing the operation of the laws that govern the growth and decay of nations, the progress and retrogression of civilizations; and in those laws he recognizes the mind and will of God, as surely as when announced in the articulate speech of men. Let us attempt to gather from history some of the lessons that bear upon the problem under discussion. All men are agreed in finding man's true nobility in the right development of the capacities of the moral nature, and in giving to the noblest achievements of man's intellectual nature only the secondary place of honor. But we find written in the records of every nation that man's moral progress does not keep pace with his intellectual progress. We uniformly find that the greatest moral earnestness is manifested in the comparative youth of nations. Nations, like individuals, begin their career in the confidence of inexperience, and boldly hope to regulate the affairs of life and the institutions of society, in accordance with those principles of right which are rooted in man's necessary moral convictions. This is the light of nature, which in its measure is the light of God. But nations, like individuals, learn at length the sad lesson, that sin is much more than an external tarnish, to be polished away by a little effort in self-culture; rather is it a subtle poison, working in the very substance of man's moral nature, and bringing him from generation to generation, in spite of all his efforts at self-culture, more and more under the dominion of sin. As in individual experience, evil acts grow into evil habits, and these in turn crystallize into permanent evil character, so in nations, collective evil acts grow into the false customs of society, and these

at length crystallize into false institutions, which degrade and corrupt the lives of men. But as man's true nobility resides in his moral nature, it follows that the right development of that nature can alone supply the conditions for the true and permanent unfolding of the intellectual powers. While it is true that great intellectual vigor may be associated with deep moral corruption, it is abundantly proven in the history of nations that intellectual progress has been interrupted by social degradation. Human nature, when set free from the control of conscience, soon falls under the dominion of the appetites and passions, and the mind has no high and noble motives to stimulate it to activity. Social corruption had checked the progress of the intellectual life of Greece, before its public life was terminated by the conquering legions of Rome. And, in turn, the intellectual progress of Rome had long been arrested by passion and pride, by luxury and effeminacy, before the fierce northern tribes swept the proud Roman name from the list of nations. Four centuries before the Christian era, under the inspiration of the moral earnestness of Confucius and his more distinguished disciples, Chinese civilization reached its zenith of intellectual activity; but the subsequent decay of moral earnestness was followed by stagnation of intellectual life, and the minds of men, instead of pressing forward to the discovery of new truths, became sluggish and inert, as they dreamily brooded over the platitudes of the sages. Heathen civilizations do indeed show instances of spasmodic moral revival, which are protests of the nobler nature of man against the increasing power of sin in society; but the heathen world has afforded no instance of permanent moral progress, and in the effete civilizations that have been providentially continued until the present time, men have long since given up the hope of realizing the ancient lofty ideals of virtue in actual life, and are content only to utter the maxims of virtue with their lips, thus seeking to hush to silence the voice of conscience that upbraids their hollow, hypocritical lives. Only in the line of divine revelation, of preparation for Christ through the teachings of inspired prophets, and of the unfolding of the doctrines of Christianity through the teachings of Christ and his Apostles, have men found strength to conquer in the hard struggle against sin, and have dared to hope that their ideals of a holy life might be realized in actual experience. But such has been the power of evil in the human heart, that men have mocked at the offer of Divine grace, and have fought against the Spirit of God, choosing to walk in the darkness of their proud self-will, rather than in the light of loving submission to the will of God. Even those who have been brought into the light and liberty of the knowledge of God, have

shown a strange tendency to wander away from his holy presence and Christianity is to-day a mighty power for the spiritual regeneration of men, not because men in the strength of their natural love of truth have bowed in homage before its lofty teachings, but because God has conquered the hearts of rebellious men by the might of his Spirit, striking from their limbs the chains of evil passions in which Satan had held them in long and cruel captivity, and setting them free to walk in loving obedience to the will of God.

But how shall we account for the many just laws that exist in heathen society, the many noble teachings that come from the lips of heathen sages? The answer is, that man was created in the likeness of God, with the law of God written on the secret tablet of the heart. Man's very existence is conditioned on at least a measure of moral self-government. Without self-government, men have such knowledge and power that they would quickly destroy one another in their abandonment to evil passions. Thus men are forced by the very instincts of self-preservation to pay respect to the great laws of right and duty. Christian theologians sometimes talk of man's moral nature as being destroyed by the ravages of sin. The truer statement seems to be that man's moral nature has been deflected from its normal relation of trust in God, through a permanent bias of the heart in the line of self-will and self-sufficiency. Man's moral nature is weakened and misdirected, but the light of conscience is never wholly extinguished, and the moral reason, though in semi-captivity to sin, continually asserts its original dignity. Thus, as the natures of all men are bound together in the unity of their Divine origin, and of their moral needs, so we are to expect that the ethical teachings of the heathen sages will harmonize in their great outlines with the ethical teachings of Christ and his disciples. The same classes of crimes are condemned, and the same classes of virtues are approved among all nations. The voices of nature and revelation blend in unity in their condemnation of pride and passion, of malice and greed, of falsehood and treachery; and they unite in the praise of purity and goodness, of forgiveness and compassion, of fidelity and truthfulness. Christ listened with compassionate love to the inquiry of the rich young man as to what he should do to inherit eternal life; but when the fair outlines of a life of external virtue stood revealed, our Saviour pointed to the one thing lacking, which was true heart-surrender to the service of God; and we know by other Scripture teachings that the one thing lacking was not in the nature of a last key-stone in the beautiful arch of a noble life of self-culture, but was rather the foundation-stone upon which all true self-culture must rest, or at last it must

crumble into ruins. So Confucianism in its idealized superior man has drawn a character which for moral symmetry might be placed along-side of the rich young man. The superior man rules his life in accordance with the laws of Heaven. He seeks to do to others what he desires to have done to himself. He is therefore faithful in all the relations of life, is humble in his appreciation of self, is deferential to the wishes of others, and is devout towards the spiritual powers above that rule over the destinies of his life. But the Christian missionary, seeing such men rich in their conceit of virtue, is commissioned to say, "Sell all and follow Christ, and thou shalt have treasure in Heaven."

But this leads us to the important question of the origin of the ethical and religious teachings among the heathen. Are they strictly of a human origin, or are we to recognize in them a low order of inspiration? It is noticeable, that while the strict views of Biblical inspiration which prevailed in past generations are being slackened in the re-statement of truth by many of the theologians of the present day, the doctrines of heathen sages begin to be spoken of as if they were semi-inspired. In this we have another illustration of the fact so often exemplified in the history of the church, that the pendulum of theological thought swings easily from one extreme to its opposite; and we are compelled to acknowledge the truth of the teaching of Confucius, that "only the superior man is able to keep to the central path." Some writers tell us that all truth is from God; others vary the language, and tell us that all truth is from the Holy Spirit. The mischief of such statements is found in the confusion of thought that lies concealed in the ambiguity of language. God has given to man a moral nature, after the pattern of the Divine nature, but man is not a machine through which God thinks and feels. Man is a thinking, feeling creature; and his power of thinking and feeling is centered in his own intellectual and moral capacities, and he exercises those capacities in his own spontaneous freedom. Mencius tells us that "those who first apprehend truth communicate it to the apprehension of those that follow them;" that is, that the sages are only leaders among their fellows in studying their moral nature, and unfolding the truths that they discover hidden in the moral intuitions. The Scriptures nowhere justify the theory that the heathen sages were in any sense inspired, but, on the contrary, represent them as leading men in their blindness further and yet further away from God. The most distinguished of the heathen sages have not claimed inspiration for themselves, but have taught from their own intuitions, their observations and reflections. Man's moral nature is a sufficient account

for all the true teachings of the heathen. Confucius needed no inspiration to assist him in formulating his teachings about the five great relations: of prince and people, of parent and child, of husband and wife, of older and younger brother, of friend and friend. Prophets and apostles were indeed inspired to explain these relations, but always in the light of the higher relation of man to God. In the writings of Plato, the profoundest thinker of the ancient heathen world, we find but a blurred and imperfect conception of the being and character of God. Doubtless his powerful intellect was struggling towards the light of the recognition of God in his independent spiritual personality, but his conception never cleared itself from the surrounding clouds of pantheism. God, to him, was a Supreme Idea, "a universal intelligence manifesting itself as reason in all rational beings"—Dr. Charles Hodge. Such a God may be a proper object of philosophical speculation, but a God who is himself the essential part of his creatures cannot be a proper object of worship. The speculations of Plato give evidence of the force and penetration of his mind, but his shadowy apprehension of the being and character of God, and his failure to discover the true dignity of man, in the right heart-relation to God, give proof that he was walking in the uncertain light of his own understanding, and not in the light of a Divine Revelation. So, too, Confucius had a conception of a Supreme Ruler, but this Supreme Ruler presided *in* nature, not *over* nature. This Ruler was Heaven, who was to be worshipped as father, and the earth as mother, by their human children. To Heaven were ascribed some of the attributes that properly belong to God—intelligence, power, will, virtue—yet Heaven does not speak with the voice of man. The will of Heaven is to be read in signs and portents; it is to be interpreted by the sages, who are not inspired of Heaven, but their lives are in harmony with Heaven. It is also to be known by the common sentiment of the people. But Confucius had no conception of a Divine Being with whom he could have real heart-fellowship. Prayer to him was an unmeaning form. Once when sick his disciple Tsū Lu proposed to pray to the gods for his recovery. The master inquired if there were such a rite sanctioned in the ancient ceremonies. When reminded of the words "Pray to the gods of heaven and earth," he replied that he had already prayed. Confucian commentators tell us that he was so holy that he had no occasion to pray; and he thus dismissed the proposal as unworthy of consideration. Heaven to Confucius was not a proper object of worship for the people. Only the king, "the son of heaven," could perform those ceremonies of worship that brought him into harmonious relations with heaven,

and assured him a prosperous reign. Thus Confucius, who apprehended much of truth as he studied his own moral nature, failed to discover the God of truth, working in nature, and manifesting himself in providence. His thoughts were bounded by the narrow horizon that surrounds the present life, and he lived in ignorance of the great truth of the Christian revelation, that man is a child of God, whose true dignity is to be attained in an immortality of blessed fellowship with him. Thus the light of the revelation of God has not dawned upon the world through the teachings of the sages of Greece or of China, but has shone with steady effulgence from the pages of the Christian Scriptures; and wherever they are devoutly taught, men turn from the blind worship of nature's God. Again, the Christian Scriptures set forth truth in its purity, unadulterated with the errors that spring from the evil customs, and the false speculations of men. There is indeed progress in the unfolding of truth, from its germinal to its completed form; but in every stage of progress it stands in right relations, and never rests on a background of error. The ancient prophets lived in a twilight of revelation, as compared with the fuller unfolding of the doctrines of redemption in the coming of Christ; but they worshipped God with an undivided heart. They walked in faith, and taught men to purify their lives before God, by repentance and reformation. The prophets gave utterance to no false teachings, that the great Teacher sent from God found occasion to correct. But when we turn to the writings of the wisest among the heathen sages, we find truth and error continually blended in their teachings. Without a right conception of man's supreme relation to God, their conceptions of human relations are necessarily deranged and distorted. Thus in their teachings, the honor due to men for virtue and courage passes into worship, and they are given seats among the gods. The relation of parent and child is so distorted that the parent has the power of a tyrant, and the child may experience the lot of a slave. The rights of the unfortunate, the ignorant, the weak, are unprotected; woman is a pampered toy, or a menial servant, who only lives to amuse or wait upon her master. The fact cannot be too sharply emphasized, that many of the evils that exist in heathen society, do not exist *in spite* of the teachings of the sages, as many writers would have us believe, but rather they exist *because* of those teachings. Not that men would have been better off without those teachings, but that the sages in leading men out of certain evils, have led them into others. The outcome of the best achievements of heathen culture is a supreme self-love. Life is not a gift from God to be held in sacred trust; it is a gift from nature, is a part

of nature, and the more noble it becomes, the greater is the spirit of self-complacency. "I am what I have made of myself by my thought and effort, and all the honor belongs to me." It is because of this ineradicable spirit of self-exaltation that the virtues of the heathen have opposed greater obstacles to the propagation of Christianity than their vices. Who among the heathen have accepted Christianity with gladness? Not, indeed, men who have made commendable progress in self-culture, who have succeeded in conquering their appetites and passions, which gain the mastery over men of less character and resolution, and so are attracted to Christianity by its promise to lead them on to yet higher attainments in virtue. Such men have ever been, and still remain, the stoutest opponents of Christianity. They are satisfied with themselves, or, if not fully so, they are wedded to their own methods of improvement through self-culture, and the cross of Christ is an offense to them. It is not the *successes* of the heathen ethical teachings in purifying men's lives, that have *drawn* men to Christ, but the *failures* of those teachings have *driven* men to Christ. They have placed an ideal of life before men's thoughts, which they have struggled in vain to realize, and only those who have become discouraged in the attempt to realize that ideal, have found the law of sin in their members stronger than the law of truth in their mind, have turned from their own way of righteousness through self-effort, and have accepted God's way of righteousness through faith in Christ.

Christianity is exclusive of all systems of religion as a way of salvation, but it is inclusive of all right ethical teachings in its comprehensive statement of truth, in that all truth belongs to God. Christianity is iconoclastic. It tears down that it may build up on a new foundation, but whatever of good material there may have been in the old structure, is not rejected in the new, but is set in its proper place, and is estimated at its real value. But historically the doctrines of heathen sages have added nothing to the great doctrines of revelation. Plato added nothing to the Christian doctrine concerning the being and moral government of God, and Confucius has no new light to shed upon the character and destiny of man. The speculations of heathen philosophers have awakened thought and stimulated investigation, have aroused in men's hearts a sense of need which Christianity can alone supply; but Christianity holds no doctrine for which she is indebted to Gentile sages for its discovery, while on the other hand she brings to view the loftiest truths, which have been hidden from the knowledge of the wisest of the heathen. Christianity is organic and complete in itself. Its growth

is from within. It has no undeveloped branches that are waiting to be supplemented by grafting in the teachings of heathen sages. Christianity has always found heathen religions to be false allies. In the period of the early Christian church Gnosticism and Manichæism were the outcome of the attempt to amalgamate Christianity and heathenism. Christianity is more than a set of doctrines to be embraced by the intelligent; it is a Divine life begotten in the soul; and this life is hearty and vigorous only while it is nourished by the pure truths of revelation, and soon sickens and dies in the strange atmosphere of human speculations. Why did the bright light of the early Christian churches wane almost to extinction in the church of the middle ages? Because in the rapid expanse of Christianity heathenism was baptized into the church. In this unnatural fellowship the external form of Christian worship remained, but the substance—of renovated, consecrated lives—well-nigh disappeared. But men are slow in learning the lessons that are taught by the past mistakes of the church, and there are not lacking men among the ranks of Protestant Missionaries who propose to build up Christianity on the foundations of the nobler teachings of the heathen sages. Thus Dr. James Legge, the distinguished translator of the Confucian Classics into the English language, satisfied himself by his studies that the ancient sages, and sage-kings of China, were worshippers of the true God, and so has given a theistic coloring to his translations that many others do not find in the original text. But Dr. Legge admits that God and Heaven are co-relative terms in the Chinese classics, that they are interchangeably used without modification. But just here he begs the whole question in discussion, by assuming that the personified Heaven is God. What then of the personified Earth, which has been worshipped as the companion of Heaven from ancient times. What lofty theism is taught in the following passage, according to Dr. Legge: "Oh! God dwelling in the great heavens, has changed his decree," &c. But when we turn to the Chinese text, "God dwelling in the great heavens" has disappeared, and we find in his place a heathen diety, no more nor less than, "Imperial heaven, the ruler above." Dr. Alexander Williamson wrote in the *Missionary Journal* for December, 1885, the following: "First of all we have the knowledge of the living and true God, almost universal throughout the whole of China, under the name Tien Lao-yeh or Lao Tien-yeh, which requires only to be vivified, amplified, and enforced." But who is this "Living and true God" when spoken of in the Chinese language by Confucian scholars? He is the "Venerable Heaven," the supreme object of Confucian nature-worship. The earth stands

next in order, then the sun, moon, stars, mountains, rivers, sages and heroes; each having its place, and fixed ceremonies of worship. Dr. Williamson proceeds; "There is thus wonderfully little to overturn in China. Our great duty is *supplementary*." He further tells us in a figure as badly twisted as his reasoning, "The roots and stem and branches of their great empire now dry, oh, so dry, but all which, all point heavenward, may begin to expand and bud and blossom without any, or few, of those terrible convulsions which have of necessity torn despotic and barbarous systems of government into rags." Thus Christianity is the sap of a new life that is to be forced through the roots and stem and branches of dead Confucianism, making it to expand and bud and blossom! Such language we would like to excuse as the transient effervescence of a heated imagination, but from other writings we know that there is a *theology of compromise* underlying it. This compromise theology is not only becoming popular with a certain class of "liberal thinkers" in western lands, it is coloring the literature that is being prepared for the heathen. Dr. Williamson has written the *Life of Christ* in the Chinese language, in which he devotes two pages to the translation of striking prophetic utterances, pointing to Christ, in the sacred books of Egypt, Rome, India and China. He introduces the following prophecy of Christ from the Chinese classic, the *Doctrine of the Mean*. "It is only the most sincere man under heaven who can fully unfold his nature; he who can fully unfold the nature of other men can fully unfold the nature of things; he who can fully unfold the nature of things can assist the transforming and nourishing powers of heaven and earth; he who can assist the transforming and nourishing powers of heaven and earth, can be placed on an equality with heaven and earth." First observe the materialism that is spread out on the face of this passage, and then read the comment of Dr. Williamson. "This is the language of Tsū Ssū in praise of Confucius. He did not know that it was exactly in praise of Christ, since at that time he was moved by the Holy Ghost, and did not know what he was saying. Not only so, but Chinese books, such as the *Analects of Lu*, the *Great Learning*, the *Doctrine of the Mean*, in those passages which speak of the sage as a companion of heaven, a companion of earth, are speaking in praise of Christ." How fortunate that one man at least in the missionary fraternity has so highly developed a Christian consciousness that he recognizes with such precision the inspired portions of heathen literature! But Dr. Legge in his translation of the above passage failed to discover the inspiration which Dr. Williamson announces with such confidence, and pronounces it "blasphemy to

make man a companion to the Supreme Power." There are other missionaries who make no proper distinction between the truths propounded by heathen sages as they study and interpret their own moral nature, and the teachings of inspired prophets and apostles. All are alike derived from Heaven, and all are to be united in one organic system of doctrine. The Chinese are told by these supplementary missionaries that they are not come to teach new, strange doctrines, but to lead them back from their wanderings, to the true worship of the God of their fore-fathers. Thus Confucius is a John the Baptist to prepare the way of the Lord. Converts to such teachings will retain their traditional ideas as the essential basis of life, and their Christian growth will be stunted or misdirected. They will stand on slippery places, and will easily slide back into the mire of heathenism.

But what, ask our friends of the new theology, has all this to do with us? Much every way. You are teaching men to hold as open questions many doctrines which the old theology held to be closed against human speculation, by the distinct teaching of Scripture. You are magnifying the ability of the human intellect, assisted by the insight of the advanced Christian consciousness, to explore the secret things of God, and presume to speak with confidence concerning the method of Divine government in fields where Prophets and Apostles were inspired to speak only in imperfect outline. Errors have a related and organic life. Men who have been taught that they are at liberty to pull to pieces the old theology, reconstruct for themselves a new theology that shall be more reasonable to the understanding, and more satisfying to the heart, are precisely the men who in the mission field will have enlarged sympathies for the doctrines of heathen sages and religious teachers. They will preach a kind of *boneless theology*, without strength or consistency, and their own confused apprehension of truth will reproduce itself in exaggerated measure in their converts.

Let us be just in our estimate of the teachings of heathen sages; let us be charitable in our criticism of their errors, but let us above all be true to the light of Divine Revelation, and not dare to approve where God has condemned. The work of studying the ethnic religions is but just inaugurated. The astronomer who sweeps the heavens with his telescope to make new discoveries, must know first his own latitude and longitude, or his computation among the stars will be at fault. How can men like Max Müller, Samuel Johnson, James Freeman Clarke, who are themselves ignorant of the inner secrets of Christianity, give a just account of the relation of Christianity to the ethnic religions? "The old Greek religion," says Clarke, "so

long as it was a living faith, was enough." Johnson finds the Confucian conception of God in nature a more exalted idea than is found in the Jewish religion, "being the only religion that was possible at the time, which was compatible with the language, the thoughts, and the sentiments of each generation, which was appropriate to the age of the world." Among the gems from heathenism which Müller has given to the public, take the following from the writings of Lao Tsu, the founder of the Taoist sect. "There is an Infinite Being, which existed before heaven and earth. How calm it is, how free. It lives alone, it changes not." How exalted does this language seem; how close to the Christian conception of God. But let us turn to the text, and give an exact translation, and see how the sunlight fades from his gem. "There is a substance, indivisible and complete, born before heaven and earth, silent and pervasive, standing alone and changing not." The Taoist commentary tells us that this substance "is without head or tail, as if existing, as if not existing, pervasive and empty." Thus many of the gems from heathenism that glitter in the light that imaginative translators have shed upon them, are dark and lusterless when studied in the light of candid and critical research. And such men, standing on the outer circles of Christianity, are accepted as authoritative interpreters of heathenism by multitudes of indiscriminating students. Such men are certain to be pleased with the movement in the church towards a more liberal theology. They will see in these new teachings a gateway out of the old theology into the road along which they have been travelling as pioneers. Their influence will not be lessened, but rather increased, by these new speculations, and they may look with hope to the day when, with progressive Christians on the left, they may sit down in the delightful fellowship of a broad theology, that embraces the whole world. The prophet Daniel was inspired of God to interpret the dream of Nebuchadnezzar. A stone should be cut out of the mountain without hands, which should smite the great heathen image of iron and brass and clay and silver, and itself become a great mountain and fill the whole earth.

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## THE POLICY OF CHRIST.

By T. P. CRAWFORD, D.D.

## I. CHRIST BY LAYING ASIDE THE SWORD ENFRANCHISES THE WORLD.

CHRIST being in his original glory King of kings and Lord of lords, held all the power of heaven and earth in his hands. But when he came to our world he laid his royal glory down, and came in the "form of a servant"—came uncrowned, unarmed and unprotected to the work of our redemption. The mental and moral conditions of mankind seem to have required this mode of procedure, and he does not shrink from the self-denial, difficulties and danger of the undertaking. Let us study his thoughts.

Soon after entering on his ministry it is said (Math. xii. 14-21): "Then the Pharisees went out and held a council how they might destroy him. But when Jesus knew it, he withdrew himself from thence. And great multitudes followed him, and he healed them all. And he charged them that they should not make him (or his whereabouts) known, that it might be fulfilled which was spoken by Esaias the prophet, saying: Behold my Servant, whom I have chosen; my beloved, in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive (fight); nor (give the battle) cry, neither shall any man hear his voice (commanding his troops) in the streets. A bruised reed shall he not break, and smoking flax shall he not quench till he send forth judgment unto victory, and in his name shall the Gentiles trust." That is, Christ will not use force sufficient to break a crushed bulrush, or to snuff a dying lamp-wick, till he send forth the gospel unto victory, and till the nations shall trust in his name.

In perfect accord with the course here made out by the prophet, Jesus rejects all reliance on the power of the sword for supporting the kingdom which he will establish among men. He will not prompt, coerce, or influence one thought by its use. He will therefore rely alone on the gospel, and respect the freedom of the human will even at the expense of his own life. When the Pharisees threatened his life he withdrew himself from them. When arrested he made no defense. When Peter drew his sword he commanded him to put it again into its place, saying, "All they that take the sword shall perish with the sword;" and, "Thinkest thou that I cannot now pray to my Father, and he will presently give me more

than twelve legions of angels (for my protection)? But how then shall the Scriptures be fulfilled that thus it must be?" When on trial before Pilate the Governor he says boldly, "My kingdom is not of this world. If my kingdom were of this world then would my servants fight, that I might not be delivered to the Jews"—and he went to the cross.

Again, when Jesus sent out his disciples to preach the gospel, he said to them; Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves." "When they persecute you in this city, flee ye into another." "In your patience possess ye your souls." "He that would come after me, let him deny himself, take up his cross, and follow me."

Thus we see that Christ on principles profound as divine thought, excludes the use of the sword, both offensive and defensive, from the domain of religion, and founds his kingdom on the absolute freedom of the human soul. He will reign "not by power, nor by might, but by my spirit, saith the Lord of hosts"—not by the force of self-assertion but by the spirit of denial. This is the spirit of Christianity, the "liberty of the gospel," the reformation of Christ, the new departure in the field of religion. Thus Christ by laying aside the sword enfranchises the world, or endows mankind with that freedom of soul which is essential to all true worship.

He wants us be his free-born sons,  
To own his way from love,  
To worship him with all the heart,  
And reign with him above.

## II. CHRIST BY LAYING ASIDE THE PURSE ENRICHES THE WORLD.

It is said (2. Cor. viii. 9.), "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The terms "rich," "poor," and "poverty" are here used in their common acceptation.

Christ certainly did not become mentally, morally, or spiritually poor for our sakes, but literally poor that we through his poverty might be rich—rich in every sense of the word. Being the Son of God and "Heir of all things," Christ was originally rich in the abundance of his material resources. "The silver is mine, and the gold is mine, the cattle on a thousand hills, the earth and the fullness thereof, saith the Lord."

Think for a moment of the riches of Christ, the possessor and governor of the universe. This our world and all other worlds within the range of our vision and telescopes are but a few of the outlying provinces of his boundless empire, their productions but diminutive specimens of those found in his immediate dwelling place.

The Holy Jerusalem, the Bride or capital city of the Lamb, as described by John in his 21st chapter of Revelations, exhibits like other imperial cities the wealth and magnificence of his vast dominions. Thus Christ, the King of kings and Lord of lords, reigned supreme in the midst of infinite riches, power and glory, worshipped by angels, archangels and four and twenty elders who cast their golden crowns before his throne, saying: "Thou art worthy, O Lord, to receive glory, honor and power; for thou hast created all things, and for *thy pleasure* they are, and were created."

The riches of Christ, both according to human conceptions of royalty, and the description of John, correspond to the greatness of his kingdom and the dignity of his government. What heart can conceive, what tongue express, the grandeur of the palace of God and the Lamb? These in perfection meet all the works of nature and all the works of angelic art. What architecture there! What scenery! What beauty and glory in that city whose buildings are pure gold, whose walls are precious stones, whose gates are pearls, whose streets are paved with blocks of solid gold, and whose maker and builder is God! Yet we are told that our Lord Jesus Christ, the possessor of all these riches, who thought it not robbery to be equal with God, became of no reputation, became "poor," even without a place to lay his head, that we "through his *poverty* might be rich." Paradox of paradoxes this! How strange, unnatural, even absurd his procedure seems in our eyes, judging by our persistent disregard of his example and teaching! Truly his thoughts are not as our thoughts, nor his ways as our ways. We enrich our children by giving them our riches, he by giving us his poverty! We relieve the wants of the poor and ignorant by putting their minds to rest; he by putting them to work!

The material gifts of our rich men, as centuries of history show, demoralize and ruin full seven in ten of their sons and protégés; and yet we still go on in the same ruinous course, ever increasing the strength of their moral faculties in a corresponding degree. We fail to cultivate in them a spirit of manly labor and self-denial by the pursuit of noble ends. Thus our sons are cast unpracticed and unpoised into the stream of life, soon to sink beneath its turbid waters. How these sad and oft-repeated failures should humble our proud hearts before God, should work a thorough revolution in the basal ideas of our philosophy. How penitently they should bring us to Jesus, the Anointed of God, the Redeemer of souls, the Philosopher and Guide of the ages, to learn how to deal with fallen human nature. He comprehended all its necessities and acted accordingly.

His "grace" or gifts, unlike ours, never demoralize or ruin his heirs, but reform, develop, enrich and save mankind. Let us then, once for all, abandon our human methods, however orthodox they may be, and come straight to the Master for the true principles on which to conduct our present great and wide-spread missionary enterprise, as well as for other concerns of life.

When Christ came down from heaven to redeem our heathenish world, to lift us out of the mire of sin and selfishness, to purify our hearts and make us heirs of his kingdom, he first humbled himself to our condition by laying aside his regal power, riches, and glory. He brought neither purse nor sword with him to the work, but left them both in heaven far beyond our fleshly sight. He thus declined to use the two great forces before which human hearts bow with the greatest readiness. Their use seemed in his eyes incompatible with the moral reformation which he wished to produce. He would neither force nor bribe the people in the slightest degree, either directly or indirectly, to become his disciples. He would respect their manhood, however weak, and leave every one perfectly free to receive or to reject his offer of salvation. He therefore preached to them a voluntary gospel of repentance, self-denial and self-support, for in this way alone could he arouse into personal activity their dormant moral and religious faculties. In this way alone could he strengthen and develop these faculties so as to make them capable of bearing that exceeding weight of riches, honor, and glory, into which he wished to bring his disciples. For these reasons, it seems to me, Jesus appeared among men in absolute weakness and poverty.

He did not begin his work in Palestine by brandishing his sword, or by distributing his gold and silver, his food and raiment, among its oppressed and indigent inhabitants. He did not first relieve their physical wants and then labor to save their souls, as is the modern fashion. He did not reverse the laws of human nature or attempt to work a moral reformation by physical means. He offered no money, no temples, no synagogues, no chapels in which they might meet for his worship. He founded no schools, no colleges, no seminaries in which they might study his teachings, but left them to provide all these things for themselves. Neither did he open any hospitals, asylums, orphanages or retreats for the benefit of the poor. Neither did he open any farms, any shops, any savings banks, or intelligence offices for the benefit of the laboring classes. Neither did he remove any social or political burden from the shoulders of the people, but left them all as he found them, under the stern necessity of relieving their own wants and removing their

own burdens by the exercise of their own faculties. True, Jesus on many occasions healed the sick and cast out devils; yet he never did so by use of human medicines, but always by the use of *words*, thereby showing the people that he was a teacher come from God, able to forgive their sins and save their souls. On two occasions, and only two, he fed the hungry multitude that listened to him all day long, but when they began to follow him for the "loaves and fishes" he turned upon them, rebuked them sharply for the grossness of their perceptions, and drove them from him. After this he fed them no more. Would that we now had the moral bravery of the Master! See the sixth chapter of John. Unlike the modern school of philanthropy, Jesus *honored* the manhood of the people by leaving them something to do, to bear, and to work out for themselves, even with fear and trembling. He did not desire to make religious parasite paupers, camp followers and moral weaklings, but strong, healthy, self-reliant Christian men and women—brave soldiers of the cross, ready and able to spend and be spent in his service. Influenced by this high aim, Christ our Saviour, hiding his power and wealth from our timid, covetous sight, poured out his mental, moral and spiritual riches upon us without stint and without measure.

In short, Christ did nothing but preach the gospel, relying on it and it alone to work the reformation he wished to produce in the world. On his ascension to Heaven, he commanded his disciples to preach it to every creature—a long and arduous undertaking. But he honored them with his confidence by trusting them to find the ways and means of accomplishing it. Like their master they went forth in faith and humility to their work, confining their labors to preaching Christ crucified to the people, to sowing the seeds of spiritual life in their hearts, watering them with their tears, and waiting patiently for them to bear heavenly fruit through the ages.

Results have proven the wisdom of the Saviour's course. Taking his Apostles from the common people and stimulating their hearts by the spirit of his own self-denial and teachings, their converts have now become the richest, most intelligent, benevolent, righteous, and powerful nations the world ever saw. Compare the moral elevation of grand old England, Germany, France, America, and other Christian nations with the poverty, ignorance and moral degradation of the various Mahomedan and Heathen nations of the earth, and by the contrast see how Christ's voluntary, self-denying self-supporting policy stands out as a grand success, and also see that he did not become poor for our sakes in vain. Humanly speaking, it would have been far easier for Christ to make us rich

through his riches than "through his poverty," through the "wisdom of this world" than through the "foolishness of preaching." Had he only demolished a few of those golden buildings in the New Jerusalem, pulled down a few miles of her walls of precious stones, taken up a few miles of those blocks of solid gold that pave her streets, broken to pieces one or two of her pearly gates, and scattered these treasures broadcast over the world, how easily he could have hushed that wail of poverty which has been going up to heaven through the ages. Or had Christ only accepted the offer of Satan, bowed down and worshipped him, this would have been unnecessary, for Satan himself would have furnished the means by which to draw mankind after him. With what ease Jesus Christ could have become the universal "God of wealth" and filled the world with his temples and his own exclusive worship! But what would have been the effect of such a procedure? Utter demoralization. Covetousness, selfishness, depravity, ruling over every human heart.

It is also far easier for us good Christians of this rich and benevolent day to give our money for the relief of others than to give them our own personal presence, our own humble soul-saving labors. This is the difficult work to be done, the work the blessed Saviour and his Apostles did—the work which we must do, beginning from our own homes and extending outwards in every direction, if we would up-lift and save our dying fellow-men.

Oh, Christian friends, the heathen are not dying for our money, but for our Christ. They are dying not through poverty of body, but through poverty of soul—poverty of God. O rich, educated benevolent, pious Christian brethren and sisters of the West, the heathen need *you*—not your charities, science, and particular type of civilization—but *you*. They need to see many of you face to face, to hear your sweet words of life, to be drawn by you, personally, patiently, lovingly to Jesus, the Saviour of sinners. As the roots of living trees must go down by their own force into the bowels of the earth, touch and take up the dead particles of inorganic matter, and by a mysterious process transform them into particles of living stem, branches, leaves, flowers, fruits, so must living Christians by their own impulses go down among men and women dead in trespasses and in sins, and by the living words of the living Saviour, transform them through the spirit of the living God into living Christians able and ready of themselves to bear fruit to the honor and glory of the Redeemer's name.

In conclusion, let us follow the example of the Master—so conceal our power and wealth from the people as to free their minds

from all earthly considerations, and going forth in a simple unpretending manner, faithfully preach the gospel of Christ as the power of God unto salvation to every one that believeth. Let us first sow the seed—first bring the heathen to Jesus as the way, the truth and the life, that they may obtain new hearts through the regenerating power of the Holy Spirit; and then churches, pastors, education, civilization, wealth, freedom, and all other good things will spring forth, and in a natural, healthy way flourish among them to the glory of Him who became poor, that we might be rich, and humble, that we might be exalted.

He sets us free from slavish cares,  
And burdens of our own,  
And calls us to his noblest work,  
To make his gospel known.

To sound the trump of jubilee,  
To say, the Lord is come,  
To save his people from their sins,  
And take his ransomed home.

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CHINA:—THE SLEEP AND THE AWAKENING.\*

BY MARQUIS TSENG.

**T**HERE are times in the life of nations when they would appear to have exhausted their forces by the magnitude of the efforts they had made to maintain their position in the endless struggle for existence; and, from this, some have endeavoured to deduce the law that nations, like men, have each of them its infancy, its manhood, decline, and death. Melancholy and discouraging would be this doctrine could it be shown to be founded on any natural or inevitable law. Fortunately, however, there is no reason to believe it is. Nations have fallen from their high estate, some of them to disappear suddenly and altogether from the list of political entities, others to vanish after a more or less prolonged existence of impaired and ever-lessening vitality. Among the later, until lately, it has been customary with Europeans to include China. Pointing to her

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\* The following remarkable article, first published in the *Asiatic Quarterly Review*, we republish from the *London and China Express*, knowing that many of our readers will be glad to keep it thus at hand, even if they have already seen it.  
—EDITOR.

magnificent system of canals silted up, the splendid fragments of now forgotten arts, the disparity between her seeming weakness and the record of her ancient greatness, they thought that, having become effete, the nineteenth century air would prove too much for her aged lungs. Here is the opinion of a distinguished diplomatic agent writing of China in 1839:—"With a fair seeming of immunity from invasion, sedition, or revolt, leave is taken to regard this vast empire as surely, though it may be slowly, decaying."

This was the opinion of a writer whose knowledge of China and its literature is perhaps unequalled, and certainly not surpassed; nor was he alone in entertaining such an opinion at the date on which he wrote, for by many it was then considered that the death of Tao Kwang would severely try if not shake the foundations of the empire. But, as events have shown, they who reasoned thus were mistaken. China was asleep, but she was not about to die. Perhaps she had mistaken her way, or, what is just the same, had failed to see that the old familiar paths which many centuries had made dear to her did not conduct to the goal to which the world was marching.

Perhaps she thought she had done enough, sat down and fallen asleep in that contemplation which, if not always fatal, is at least always dangerous—the contemplation of her own greatness. What wonder if she had done so? Everything predisposed to such an attitude of mind. The fumes of the incense brought by many embassies from far-off lands, the inferiority of the subject races that looked up to her, the perfect freedom from the outer din ensured to her by the remoteness of her ample bournes—all predisposed her to repose and neglect to take note of what was passing in the outer world. Towards the end of the reign of Tao Kwang, however, the sleeper became aware that her situation scarcely justified the sense of security in which she had been reposing. Influences were at work, and forces were sweeping along the coast very different from those to which China had been accustomed. Pirates and visitations of Japanese freebooters had occasionally disturbed the tranquillity of certain places on the seaboard; but the men who now began to alarm the authorities were soon found to be much more redoubtable than these. Wherever they came they wished to stay. Submissive at first, they engaged in trade with our people, and tempted them with strange merchandise. It was not long before troubles arose which showed that the white trader could fight as well as buy and sell. The treaty of Nanking, in 1842, which was the result of these troubles, opened four more doors in the wall of exclusiveness with which China had surrounded herself. Amoy, Foochow, Ningpo,

and Shanghai were added to Canton, thus making five points of touch between China and the West. This did something to rouse China from the Saturnian dreams in which she had been so long indulging; but more was wanting to make her wide awake. It required the fire of the Summer Palace to singe her eyebrows, the advance of the Russian in Kuldja and the Frenchman in Tong-King, to enable her to realise the situation in which she was being placed by the ever-contracting circle that was being drawn around her by the European. By the light of the burning palace which had been the pride and the delight of her Emperors, she commenced to see that she had been asleep whilst all the world was up and doing; that she had been sleeping in the vacuous vortex of the storm of forces wildly whirling around her. In such a moment China might have been excused had she done something desperate, for there is apt to be a good deal of beating about and wild floundering on such a sudden awakening; but there was none in the case of China. A wise and prudent prince counselled China to pay the price of her mistakes, whilst the great Chinese statesman who is now in power, and who, since 1860, has rendered such incalculable services to his country, began that series of preparations which would now make it difficult to repeat the history of that, for China, eventful year. It is not a moribund nation that can so quietly accept its reverses, and gathering courage from them, set about throwing overboard the wreckage and make a fair wind of the retiring cyclone. The Summer Palace, with all its wealth of art, was a high price to pay for the lesson we there received, but not too high if it has taught us how to repair and triple fortify our battered armour; and it has done this. China is no longer what she was even five years ago. Each encounter—and especially the last—has, in teaching China her weakness, also discovered to her her strength.

We have seen the sleep; we come now to the awakening. What will be the result of it? Will not the awakening of 300 millions to a consciousness of their strength be dangerous to the continuance of friendly relations with the West? Will not the remembrance of their defeats and the consciousness of their new-discovered power make them aggressive? No: the Chinese have never been an aggressive race. History shows them to have always been a peaceful people, and there is no reason why they should be otherwise in the future. China has none of that land-hungering so characteristic of some other nations—hungering for land they do not and cannot make use of—and, contrary to what is generally believed in Europe, she is under no necessity of finding in other lands an outlet for a surplus population. Considerable numbers of

Chinese have at different times been forced to leave their homes, and push their fortunes in Cuba, Peru, the United States, and the British colonies; but this must be imputed rather to the poverty and ruin in which they were involved by the great Taiping and Mahomedan rebellions than to the difficulty of finding the means of subsistence under ordinary conditions. In her wide domains there is room and to spare for all her teeming populations. What China wants is not emigration, but a proper organisation for the equable distribution of the population. In China proper, particularly in those places which were the seats of the Taiping rebellion, much land has gone out of cultivation, whilst in Manchuria, Mongolia, and Chinese Turkestan there are immense tracts of country which have never felt the touch of the husbandman.

Not only for economical, but for military reasons, the colonisation of these immense outlying territories has become indispensable. And, recognising this, the Imperial Government have of late been encouraging a centrifugal movement of the population in certain thickly inhabited portions of the Empire. But the occupation of waste lands is not the only agency to absorb any overflow of population which may exist in certain provinces. Another and a more permanent one will consist in the demand which will soon be afforded by the establishment of manufactures, the opening of mines, and the introduction of railways. The number of hands which these industries will employ can only be conceived when we remember that hitherto they have contributed nothing to the support of the country, and that were they developed to only a tithe of the extent to which they exist in Belgium and England, amongst a population of 300 millions, the number of mouths they would feed would be enormous. These considerations will explain the indifference with which the Chinese Government have received the advances which at different times and by various Powers have been made to induce China to take an active part in promoting emigration and engagements for the supply of labour. But even had these reasons not existed, the outrageous treatment which Chinese subjects have received, and in some countries continue to receive, would have made the Imperial Government chary of encouraging their people to resort to lands where legislation seems only to be made a scourge for their especial benefit, and where justice and international comity exist for everybody, bond and free, except the men of Han. Were it not for the one-sided manner in which in some of these countries the law is administered, one might think, from their benevolent dispensation with the *lex talionis*, that the millennium was at hand there. There is no question of an eye for an eye, or a

tooth for a tooth, excepting when the unfortunate offender belongs to the nation of the almond eye.

If anyone should consider this language is too strong, he must be strangely ignorant of the outrages committed on Chinese, and of the exceptional enactments directed against them, to which the Press and the Statute-book have so often borne testimony within the last three or four years. But, to render justice where justice is due, a disposition has of late been manifested by foreign Governments to give Chinese adequate protection against the rowdy elements of their population, and to recognise the right of Chinese subjects to the same immunities as those which by the law of nations are accorded to the subjects of other Powers. The United States Government on a recent occasion energetically suppressed a hostile movement directed against Chinese, and awarded to them compensation for the losses to which they had been subjected. But if neither a spirit of aggression, springing from and nurtured by the consciousness of returning strength, nor the necessity of an outlet for a surplus population, is likely to endanger the good relations which now exist between China and the Treaty Powers, is it equally certain that a desire on the part of China to wipe out her defeats is not to be dreaded? Such was not the opinion of many who watched the course of events during the Franco-Chinese struggle for the possession of Tong-King. On every side we used then to hear it said, even in circles which took the Chinese side, that it would be disastrous to foreign relations should France not emerge from it completely triumphant. Success, it was maintained, would intoxicate the Chinese, make them overbearing and impossible to deal with. But has this been the case?

China laughed to scorn the demands of France for an indemnity, exacted the restoration of her invaded territory, and made peace in the hour of victory. Did this make China proud? Yes, proud with a just pride. Did it change her bearing, or make her unconciliating in her intercourse with the Foreign Powers? No. At no time since her intercourse with the West commenced have relations with the Treaty Powers, and more particularly with England, been so sincerely friendly. At no time have their just demands been received with such consideration, and examined with such an honest desire to find in them grounds for an arrangement. China will continue the policy of moderation and conciliation which had led to this happy result. No memory of her reverse will lead her to depart from it, for she is not one of those Powers which cannot bear their misfortunes without sulking. What nation has not had its Cannæ? Answer: Sadowa, Lissa, and Sedan. China has had hers but she

is not of opinion that it is only with blood that the stain of blood can be wiped out. The stain of defeat lies in the weakness and mistakes which led to it. These recovered from and corrected, and its invulnerability recognised, a nation has already reburnished and restored the gilding of its scutcheon.

Though China may not yet have attained a position of perfect security, she is rapidly approaching it. Great efforts are being made to fortify her coast and create a strong and really efficient navy. To China a powerful navy is indispensable. In 1860 she first became aware of this, and set about founding one. The assistance of England was invoked, and the nucleus of a fleet was obtained, which, under the direction of Admiral Sir Sherrard Osborn, one of the most distinguished officers of the Royal Navy, would long ere now have placed China beyond anything save a serious attack by a first-class naval power, had it not been for the jealousies and intrigues which caused it to be disbanded as soon as formed. Twice since 1860 China has had to lament this as a national misfortune, for twice since then she has had to submit to occupations of her territory which the development of that fleet would have rendered difficult, if not impossible.

China will steadily proceed with her coast defences and the organisation and development of her army and navy, without, for the present, directing her attention either to the introduction of railways, or to any of the other subjects of internal economy which, under the altered circumstances of the times, may be necessary, and which she feels to be necessary; for, unlike Turkey, she will not fall into the mistake of thinking that when she has got a few ships and a few soldiers licked into form, she has done all that is required to maintain her position in the race of nations. The strength of a nation is not in the number of the soldiers it can arm and send forth to battle, but in the toiling millions that stay at home to prepare and provide the sinews of war. The soldiers are but the outer crust, the mailed armour of a nation, whilst the people are the living heart that animates and upholds it. Turkey did not see this, though it did not escape the keener vision of that Indian prince who, when looking down on the little British force opposed to him, exclaimed, "It is not the soldiers before me whom I fear, but the people behind them—the myriads who toil and spin on the other side of the Black Water."

It is not the object of this paper to indicate or shadow forth the reforms which it may be advisable to make in the internal administration of China. The changes which may have to be made when China comes to set her house in order can only profitably be dis-

cussed when she feels she has thoroughly overhauled, and can rely on, the bolts and bars she is now applying to her doors. It is otherwise with her foreign policy. Of the storms which ever and again trouble the political world, no nation is more master than it is of those which, from time to time, sweep over its physical horizon. Events must be encountered as they arise, and fortunate is the nation that is always prepared for them, and always ready to "take occasion by the hand." The general line of China's foreign policy is, for the immediate future, clearly traced out. It will be directed to extending and improving her relations with the Treaty Powers, to the amelioration of the condition of her subjects residing in foreign ports, to the placing on a less equivocal footing the position of her feudatories as regards the suzerain power, to the revision of the treaties, in a sense more in accordance with the place which China holds as a great Asiatic Power. The outrageous treatment to which Chinese subjects residing in some foreign countries have been subjected has been as disgraceful to the Governments in whose jurisdiction it was perpetrated as to the Government whose indifference to the sufferings of its subjects residing abroad invited it. A commission has recently been appointed to visit and report on the condition of Chinese subjects in foreign countries, and it is hoped that this proof of the interest which the Imperial Government has commenced to take in the welfare of foreign going subjects will suffice to ensure their receiving in the future the treatment which by the law of nations and the dictates of humanity is due from civilised nations to the stranger living within their gates.

The arrangements for the government of her vassal States, which, until the steamer and the telegraph brought the East and the West so near, had been found sufficient, having on different occasions of late led to misunderstandings between China and foreign Powers, and to the loss of some of the most important of her possessions, China, to save the rest, has decided on exercising a more effective supervision on the acts of her vassal princes, and of accepting a larger responsibility for them than heretofore. The Warden of the Marches is now abroad, looking to the security of China's outlying provinces—of Korea, Thibet, and Chinese Turkestan. Henceforth, any hostile movements against these countries, or any interference with their affairs, will be viewed at Peking as a declaration, on the part of the Power committing it, of a desire to discontinue its friendly relations with the Chinese Government.

It is easier to forget a defeat than the condition of things resulting from it: the blow, than the constant galling of the girth. Any soreness which China may have experienced on account of

events in 1860 has been healed over and forgotten long ago, but it is otherwise with the treaties which were then imposed on her. She had then to agree to conditions and give up vestiges of sovereignty which no independent nation can continue to agree to, and lie out of, without an attempt to change the one and recover the other. The humiliating conditions imposed on Russia with regard to the Black Sea in 1856 had to be cancelled by the Treaty of London in 1871.

In the alienation of sovereign dominion over that part of her territory comprised in foreign settlements at the treaty ports, as well as in some other respects, China feels that the treaties impose on her a condition of things which, in order to avoid the evils they have led to in other countries, will oblige her to denounce these treaties on the expiry of the present decennial period. China is not ignorant of the difficulties in which this action may involve her, but she is resolved to face them, rather than incur the certainty of some day having to encounter greater ones; evils similar to those which have led to the Land of the Fellah concerning nobody so little as the Khedive.

It behoves China, and all the Asiatic countries in the same position, to sink the petty jealousies which divide the East from the East, by even more than the East is separated from the West, and combine in an attempt to have their foreign relations based on treaties rather than on capitulations.

In her efforts to eliminate from the treaties such articles as impede her development, and wound her just susceptibilities, without conferring on the other contracting parties any real advantages, China will surely and leisurely proceed to diplomatic action. The world is not so near its end that she need hurry, nor the circles of the sun so nearly done that she will not have time to play the rôle assigned her in the work of nations.

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## SOUTHERN MANDARIN.

By REV. A. SYDENSTRICKER.

THE chief differences between Northern and Southern Mandarin are few and easily enumerated.

1. The original distinction between *ts* and *k* before *i* and *ü* is preserved, *i.e.*, not changed into a common *ch*.
2. Of course then we always find *k* before *i* and *ü* instead of *ch*.
3. In like manner the old distinction between initial *s* and *h* is preserved, not blended into a common *hs* as in Pekingese.
4. Finally, the addition, or rather the preservation of the short tone *juh-shêng* is a distinctive of Southern Mandarin.

Such is Southern Mandarin theoretically, but where it is spoken, the writer is not able to say. The Nankingese, it is true, make the changes above indicated, but it has so many local pronunciations that it certainly cannot "fill the bill" of the (theoretical) Southern Mandarin; while stripped of its localisms so as to conform to the orthodox standard, it can scarcely be regarded any more as Nankingese. The local pronunciations may generally be classified as follows.

1. The very broad sound of final *a* (like *aw* in English "awful.")
2. The blending of final *n* and *ng*, or rather, changing of all final *ns* into *ngs*.
3. Changing the diphthong sound *ie* in the middle as at the end of a character into *ei* (pronounced like *a* in "lame"): *e.g.* 天 *t'ien* becomes *t'ein*; 寫 *hsie*, *sei*; 前 *ch'ien*, *ts'ein*, &c.
4. In the middle of a word, *u* becomes long *o*, *e.g.* 東 *tung*, *tóng*; 龍 *lung*, *lóng*, &c.
5. Finally, there is an inability to distinguish between initial *l* and *n*, which at first is quite confusing. Besides the above, there are various smaller variations from the Pekingese; so that as the result, there are comparatively few sounds identical in the two great varieties of the Mandarin language.

What has been said about Southern Mandarin above, is true rather of its older form. Nankingese seems now to be rapidly undergoing a change and approximating Pekingese. It is said, for example, by foreign residents of Nanking, that the vast majority of natives use the soft *ch* before *i* and *ü* instead of *k*.

It might be well to close this paper with a few remarks on the pronunciation of certain Mandarin initials.

These are *p*, *k*, *t*, *ts*, and *ch*, unaspirated. By many young missionaries these are pronounced as if spelt respectively *b*, *g*, (hard), *d*, *dz*, and *j*, (or *g*, soft). That this is an error in pronunciation is clear to the writer's mind from the following considerations:

1. All the foreign authorities and experts who have published books on the Chinese language, are decided and uniform in using the first or "hard" class of initials for the Mandarin. Witness: Wade, Williams, Edkins, &c; as well as French and German authorities. In fact the difference between these initial sounds serves as a test to show whether or not a given dialect of the grand canal is Mandarin, because it has the first class, or hard initials above given; the Hangchow dialect, on the contrary, is not Mandarin, because it has the second, or soft class of initials; while in other respects these two dialects are almost entirely identical.

2. The best living speakers of the Mandarin agree with the authorities above referred to. Not a great while ago the writer had a conversation with a friend, whom both natives and foreigners pronounce as a speaker of the first class, with reference to this subject. In the course of his remarks this friend said: "There is no such sound in Nankingese as initial *b*, *d*, or *g*, and to make it is quite a perversion of the true sound." It may be added that the older missionaries generally agree both in theory and practice with the uniform hard spelling of these initial sounds.

3. If the old standard of hard initials be dropped, where shall the line of distinction be drawn? For, to be consistent, initial *s* ought, by parity of reasoning, be changed into *z*, and other like changes. The writer has heard a considerable number of young speakers use the soft initials, but has scarcely heard two who always gave the soft sounds to the same words.

4. The writer's own experience and observation agree fully with the above authorities. He first studied the language in Hangchow and Soochow. It is very well known that in that part of China there is a clear cut distinction between initial *b* and *p*, *g* and *k*, *ts* and *dz*, &c.; but afterwards, in studying Mandarin, he noticed that the soft initials fall out *in toto*. Scarcely anything in Chinese could be clearer than this change from soft to hard.

It is, of course, as a rule, difficult for a foreigner to make an unaspirated *p*, &c., but clearness of pronunciation will abundantly repay prolonged effort on this point. It seems very difficult for a foreigner who persists in using these soft initials ever to become "glib" in the use of the language, and his pronunciation will always appear stilted and have an exceedingly un-Chinese tone about it.

Finally, it is far safer for us young beginners to follow the old, acknowledged experts than our own untrained ears. We shall doubtless, as we become more familiar with the language, find out that they in the main are right.

## A CHINESE ACCOUNT OF COREA.

BY E. H. PARKER, ESQ.

(Continued from page 73.)

**A**T marriages they use a pair of red gauze lanterns with green tops. The servants are smartly dressed, and carry on their heads the articles of the trousseau. The bride sits in a dark-coloured chair covered with a tiger's skin, in front of which there is nothing but an oil-paper rain-guard, or umbrella. The mourning costume for parents is unhemmed cloth for garments, cap, and sash alike. Out of doors is worn on the head a bamboo hat, like a huge bason cover, with the four flaps or angles indented and rounded off. The mourner holds in one hand a stick, and in the other a sort of hempen-cloth veil attached to his brow, stitched on both sides to a couple of sticks, so as to cover his mouth and nose: [this is called a *pushan*, or "cloth fan" [Corean pronunciation *p'osŏn*]. For mourning dress of lower degrees the ordinary costume is worn, always with a white sash. Boys and youths until [marriage or] "capping time" wear their hair plaited into a queue, parting the short hair on the crown and on front of the head, and gathering it all into two plaits behind. On marriage they [cut it and] twist [what remains into] a bob or *toupet*, kept in place by a net.\* Women do not squeeze the feet; nor do they wear earrings, bangles, or any other ornaments of gold or silver; they all do up their hair in a plait, which they drop down behind. Their hair pins are like a pencil, made of wood, gold, jade, glass, &c., according to the means of the family. Their ordinary garment is less than a foot long, and exposes the breasts † and the back: the sleeves are very tight, and the petticoat is either white or blue, without any trimming or border. The plaits of the petticoat descend from the waist downwards, three feet or so, being gathered in tight at the waist on both sides. There is also a commonly worn garment of a blue or green hue, which is thrown over the head out of doors, and through the upper part of which the woman can see [but not be seen], so that one does not know whether the women one meets are pretty or the reverse. Nurses, slaves, prostitutes, &c., have their hair brushed back and oiled so that you can see your reflection in it: they wear this coiled about the head like a bowl of lacquer.

\* The original description is as inexact as lacking in clearness; but the translator has helped out with brackets what he has himself observed.

† The women's dress consists of a petticoat fitting tight up to the navel, and a "bib" descending from the shoulders to the top of the breasts, which are entirely exposed (as the corresponding part of the back), and flap freely about.

The Koreans withstand the cold very well: even in the height of spring, when Chinamen are all dressed in wadded garments, they go about in mere calicoes. *En revanche*, they wear wadded socks throughout the year without intermission; hence the popular saying: "The country ails if the people are cold," and "the people ail if their feet are cold.\* In winter they wear furs and sit round fires, the temperature, ice, snow, &c., being on a par with North China. They have no rain-boots, their slippers being made of leather, and having [for rainy weather] nails driven into the soles. They like plain things, and even the Royal Proclamations, Memorials, &c., are written on white paper. The people are as simple in their habits as their land is rich and their climate pure. Their food is very plain, even the king confining his banquetting displays to chickens, ducks, fish, porkers, &c. At ordinary feasts, each man has a small table, on which are ranged several kinds of fruit or vegetable as a special compliment: we have never seen rare dishes or swallows' nests, even at princely or ducal tables. Persons of ordinary means eat a broth of squashes and vegetable, ladling up their rice in a spoon. They like to eat raw meat and fish simply, first getting rid of the blood and rank portions. There is no such thing as a tea-pot in either town or country: water is the only thing taken to quench the thirst.

The laws of the country are those of the [Chinese] Ming dynasty, and floggings of all classes can be ransomed with money. With this exception, the government is severe, and crime is rare. Robbers, thieves, and beggars are very few. Gay women there are: they live outside the Gate of Pure Benevolence [at Séoul], and have a flaring notice stuck up entitled: "The Great Original Bawdy House," in which there are 150 women of the *ki* [妓] class, and 10 of the "lily" [蓮花臺] class. Every three years a selection of young slave-girls is sent to the King from all the provincial cities, and 50 of these are introduced at the royal banquets (with liberty to increase the number if specially decreed). This is a relic of the so-called *Kiao-fang* [教坊] of the [Chinese] T'ang dynasty. †

\* This bizarre description is substantially correct: it may be added that the minimum (and? maximum) number of differently arranged pantaloons worn by a woman is three, (of which one is always wadded), below the petticoat. Consequently, as Artemus Ward would say, the Korean woman is "all trowsis," and waddles about as if locomotion inside them were far from free. This contrasts very strongly with the Japanese women, who are bare-legged, and are thus considered shameless chits.

† It is possible that the *ki* women are rather musicians and dallies, whose favours are of a more reserved description,—akin to the Japanese *gijo*, which is the same word. The "lily" class are probably mere strumpets partaking of the easy and promiscuous nature of the Japanese *joro*, or "harlot."

In the streets men invariably carry burdens on their backs, and women on their heads, here again in accordance with what is written in ancient script: "Thy youth and maidens "shall bear each upon the back and upon the head." For heavy burdens, carried long distances, oxen and horses are always required, and the oxen are larger than those of China, and can also be ridden with a wooden saddle. The "sedans" have no lower part, a man must gather up his legs and squat. The carrying-poles are short, and have no cross-piece, and are fitted so low that they touch the ground [when the chair is at rest]. The bearers have a strap [attached to the poles] over their shoulders like the barrow-men of China. Some chairs have four bearers. Women's chairs have the windows and curtains ornamented with a coloured stripe. There is little bamboo in Corea, and no cooperage. Basins, pails, &c., are all hollowed out of the block, and in different style according to quality. For carrying water they use a frame fixed to the back.\* Buckets of wood are very scarce: they always use earthen jars.† Their copper vessels are like the bowl of a Buddhist bonze polished very bright, and serve alike as spittoons and urinals.‡ Though the people are not so cleanly as the Japanese, in simplicity and solidity they are far ahead of the Japanese.

When the writer returned by way of the south [road to Masanpu], he had made a mountain chair comparatively comfortable to sit in. The slopes all along the road were covered with young wheat, and the mountains with yellow leaves, § entirely a new style of scenery for him. Towards evening the people came to light him along the road with torches in relays of five or six *li* [two miles] each party, a sufficiently evident mark of the respect in which China is held. Late at night he put up at an inn, the rooms of which were so tiny that they would only hold five or six men. The weather was already cold, but none of the guests brought bedding: at first the writer wondered, but when just off to sleep in his blankets he felt as if he was being stewed in an oven, and then discovered that there was a fire lit underneath the floor. Rising early, as he looked out at the expanse of Heaven, and watched the geese flying south, he was moved to all sorts of homesick and poetic feeling.

Corea has a sufficiently rich soil, and is capable of producing in abundance: yet she languishes in poverty and sloth simply because

\* This is like a London milk-man's yoke, except that it does not rest on the shoulder, which part the Korean *never* rests a weight upon.

† Empty petroleum tins, strengthened with wooden rims, are now rapidly spreading over the country, and make excellent "buckets."

‡ The Koreans of rank invariably carry one of these with them wherever they go. The first thing one sees at the Foreign Office is a row of them at the door.

§ This singular combination suggests some misprint.

she clings to ancient custom and will not change, being wedded to precedent: hence the absence of energy and wealth. An enlightened statesmen once said: Poor people there may be, but there is no such thing as poor land. If the people do not make the best use of their land they will always be in a precarious state: it is not fair to lay all the blame on the barrenness of the land. This year the writer came with the Chinese army to Corea: he was not there long; and, moreover, was busy with his official duties, so that he had not the opportunity of visiting all the Eight Provinces; he was only able to judge from the streets of the capital. The business quarter is far from lively. There is no regrating, because there is nothing to regrade. Streets sixty feet broad and houses only one beam in length! Though there had been a revolution, still the natural order of things had not been disturbed. If this is the state of affairs in the Royal Metropolis, it is easy to guess what the other places must be like\*. Of late the Coreans have been badgered into making treaties of commerce with neighbouring powers. One country has followed the other, and the former rules restraining communication by sea have been completely relaxed. The utmost which the land can produce not having been extracted, and there being consequently insufficient merchandize, the new-comers bring their wares and carry off money in exchange: there is no end to the wares, but the money is soon at an end, a state of affairs very unfortunate for Corea. If they attempt to make a show of wealth, they excite cupidity: if they expose their poverty, they excite contempt. Their proper course now is to take things as they come, and do their best with what they have. It will lie with their capacity as men of action to turn poverty into wealth, and weakness into strength. The two provinces of Kyêng-sang and Chôlla are rich in soil, and populous in inhabitants: their climate is warmer than that of the other provinces; and both tea and the mulberry might be suitably cultivated. The cultivation of ginseng in Ham-Kyêng and P'yêng-an provinces should be extended. The other provinces should let their willows grow for ten, and their pine for twenty years, when the people would have timber to set to work with. More boats should be built, in order to increase the fishery yields. The administrations of forests, fields, and fisheries being thus taken gradually in hand, even if the axe and the net were perpetually at work, there would be more wood in their forests and fish in their seas than they could possibly consume.

\* This hardly follows. Peking is, in the main, a collection of mud huts, cess-pools, and dunghills, whilst Canton, Ch'êng-tu, and many other provincial cities are quite civilized. Séoul is poorer than Peking, but certainly not dirtier. The translator is not able to say what Corean provincial towns are usually like, but Torai, the only one he has seen, though small, is cleaner than Séoul.

## INTER-SEMINARY MISSIONARY ALLIANCE.

BY REV. C. A. STANLEY.

THE seventh annual convention of this body met in Oberlin, Ohio, October 28th to 31st, 1886. There were represented by delegates, 33 Seminaries, with an attendance of 234 delegates, divided among the evangelical denominations as follows—Baptist seminaries 5, delegates 27. Free Baptist seminaries 2, delegates 2. Congregational seminaries 6, delegates 71. Episcopal seminaries 1, delegates 2. Lutheran seminaries 2, delegates 6. Methodist seminaries (North) 2, delegates 12; (South) seminaries 2, delegates 2. Presbyterian seminaries 8, delegates 89. United Presbyterian seminaries 2, delegates 13. Reformed seminaries 2, delegates 8. United Brethren in Christ seminaries 1, delegates 2. There are represented on the Roll of the Alliance fifty-three seminaries, of which 19 failed to send delegates to this Convention.

The aim of the Alliance is, as set forth in its Constitution, "The furtherance of practical interest in and consecration to, the cause of Foreign and Home missions on the part of theological students." This end is to be attained by holding an annual Convention, the exercises of which shall be such as are thought best fitted to accomplish the object in view, and any evangelical seminary "which shall express a desire and readiness to co-operate,.....and a willingness to meet its just proportion of the expenses incident to the organization," is eligible to membership.

Papers were read covering a wide range of investigation and study, as is indicated by the topics assigned. "The Missionary Outlook." "Missions in Africa." "Our Frontier as a Mission Field." "How can we best promote missionary interest in our Colleges and Seminaries?" "China." "Every Christian a Missionary." "Why should I go to the Foreign Mission Field?"

In addition to these papers by the students, the evening sessions were mainly occupied with addresses by gentlemen invited to speak, the subjects of the three evenings being, "The Three-fold Mystery of Christianity"; "The Evangelization of our Foreign Emigrant Population," and "The Outlook and the Call." In the course of the second of these addresses, reference was made to a devoted young Bohemian with a small family, who was straining every nerve to begin an education which would fit him to labor among his own priest-ridden countrymen, but was yet \$50 from the starting point. A spontaneous move at the close of the address, resulted in raising among the delegates \$132.65 for his education.

Of missionaries there were present: from China, Revds. W. H. Ashmore, A. H. Smith, C. A. Stanley—from Japan, Rev. J. D. Davis, and Wallace Taylor, M.D.—from Natal, Africa, Rev. Chas. Kilbon.—from Persia, Rev. Benj. Labaree. It was perhaps a matter of course that these gentlemen would be called on to face a question-drawer. And perhaps it was equally certain, that when the air in some quarters is murky with the fear that God may not be able to manage the heathen problem, and there are lightning flashes of a desire to help Him maintain His righteousness, the opinions of these men from the thick of the fight in many lands, one of whom, at least, is a veteran, should be sought. So they were marshaled on the platform to receive the fire. It was an interesting occasion, to say the least. But I will not occupy space further than to say that the unanimous and unequivocal opinion of these persons was, that the Judge of all the earth is able to, and will do, right, and needs no future probation in which to accomplish his purposes.

The closing consecration meeting held in the First Congregational Church on Sunday evening, will not soon be forgotten by those present. The great audience room and galleries were packed. No time was lost. Short prayers, a brief sentence or two, telling what the meetings had done for the speaker, telling of new resolves, of reconsecration to follow only God's direction in labor, of decisions reached or confirmed, these filled full the hour all too short for such blessed exercises in which the Holy Spirit was so manifestly present. The dear old hymn, "Blest be the tie," &c., fittingly closed a series of meetings such as one is not often permitted to enjoy. The enthusiasm broke out afresh the next morning at the depôt, when "the boys," parting for their homeward journeys, made the welkin ring with some of the old battle hymns of the ages.

As a result, eighty-one of the delegates signed a paper saying that they were "willing, desirous, and, God permitting, would go to the foreign field." Another result is that a "missionary volunteer band" has been formed in the College here, numbering over 100, and comprising in its numbers, members from each department of the Institution, and from every class. These meetings were followed by increased religious interest, both in the College and the town, which has been attended by a large number of conversions.

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## Correspondence.

SCHOOL AND TEXT BOOK SERIES COMMITTEE.

*To the Editor of the CHINESE RECORDER:—*

DEAR SIR,—I have again the pleasure of sending you the undernoted abstract of minutes of adjourned meeting for publication, also the report of work done, and balance sheet to date.

Yours respectfully,

ALEXANDER WILLIAMSON,

*Hon. Sec.*

March 10th, 1887. Present—Rev. Wm. Muirhead, Rev. Dr. Farnham, Rev. E. Faber, Rev. Y. K. Yen, Rev. A. P. Parker, John Fryer, Esq., and the Secretary.

(4.) The Secretary read a draft report of proceedings from the commencement, and the Treasurer presented an approximate statement of income and expenditure up to date. After careful consideration they were unanimously adopted, and ordered to be printed for circulation; also that a copy should be sent to the *Recorder* for publication.

(5.) The Secretary also read a draft letter to missionaries and other friends, to accompany the Report and Balance Sheet, which was likewise agreed to, and ordered to be printed.

(8 and 9.) In consequence of the inconvenience arising from the non-uniformity of nomenclature it was agreed to endeavour yet more to secure a translation of a *vade mecum*, and that henceforth no new book be received for publication without a glossary both in Chinese and English.

(11.) The Secretary and Treasurer were appointed to revise the price list, etc., etc., with a view to the reduction of prices where practicable.

(12.) The Secretary presented estimates for photo-reductions of Messrs. W. and A. Keith Johnston's wall charts; also photolithographs of the two hemispheres. He was requested to communicate with Messrs W. and A. Keith Johnston for further particulars on both matters, with a view to purchase.

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## Editorial Notes and Missionary News.

THE LATE MR. ALEX. WYLIE.

By a note from Mr. F. Storrs Turner, we learn of the death of a former Editor of *The Recorder*—the highly respected and greatly beloved Mr. Wylie. His decease took place on the 6th of February, and his funeral was on the 10th, at Highgate Cemetery. Representatives of the London Mission and the Bible Societies were present, and a number of old Chinese friends, among whom were Drs. Legge, Lockhart, Maxwell, and Rev. Mr. Thomas and others. Mr. Wylie's death took place four years to a day after his stroke of paralysis in 1883, which it was at the time supposed would prove rapidly fatal, but he lingered long, in great feebleness, though suffering little pain. Says Mr. Turner: "He was always patient and cheerful, only at times wandering in his mind, fancying himself elsewhere—in China, or in the scenes of his boyhood." Rev. Mr. Muirhead has already paid his tribute of respect in the *North China Daily News*, and other biographical notices will no doubt soon come to hand, from which we shall be able to prepare a fuller and worthier summary of Mr. Wylie's long and fruitful life, than is possible in this number.

BIBLE WORK IN CHINA IN 1886.

WE are indebted to the several Bible Agents who have responded to our requests for the figures of their circulation during the year past.

Rev. Evan Bryant, of the *British and Foreign Bible Society* for North

China, says that the sales which he reports are "exclusive of what were sold to the Scotch Society from our stock." Rev. Samuel Dyer, Agent for Central China, gives the "Sales in the Central Agency of China during the year 1886, as far as reported." Mr. Alex. Kenmure, Agent for South China, speaks of his figures as "defective." "No returns have as yet been made by the Hongkong Local Committee. If their sales equal those of last year, the total will be 69,147. Owing to a change in the business year, the Amoy Committee's year covers only eleven months. The circulation in that province was 69 Bibles, 537 Testaments, 51,429 Portions, Total, 52,035. Mr. Macgowan writes: 'During the last year at least twenty persons have been influenced by the colporteurs under my charge to renounce idolatry, and to place themselves under Christian instruction.'"

Regarding the work of the *National Bible Society of Scotland*, in North China, Dr. Williamson desires us to say that the figures cover from Nov. 1st, 1886, to Oct. 31st, 1887, and that they represent "only a broken year, the first part I not being at work, and the latter part Mr. Murray having left for a visit home," and besides the Scripture sales he reports "24,879 books and tracts, large and small." Mr. J. Archibald reports his own and Mr. Burnet's work, which embraces all China save Shantung, Chili, Shansi, Shensi, and Manchuria, and says, "If you count

issues which include sales to other societies, the figures are then 25 Bibles, 5,362 Testaments, 192,594 Gospels and Portions, 197,981 Total."

	Bible	Testaments	Portions	Total
<i>B. &amp; F. Bible Soc.</i>				
North China				
Donations	8	21	105	134
Sales	873	2,475	71,072	73,920
Total Nor. Ch.	381	2,496	71,277	74,114
Central China				
South China	81	890	57,609	58,520
Total B. & F. B. S.	462	3,326	128,816	207,110
<i>Scotch Bible Soc.</i>				
North China				
Central and S.	25	1,062	21,316	22,378
	25	8,412	115,910	118,447
Total N. B. S. S.	25	4,474	136,926	141,425
<i>Am. Bible Soc.</i>				
Sales at Depot	69	790	831	1,150
Sales by Mis'y	244	2,380	20,660	23,284
Sales by Colp.	110	1,135	185,700	186,934
Donat'n at Depot	10	302	24	86
" by Mis'ies.	65	1,083	18,941	20,060
" " Colp.	1	17	966	984
Losses	4	289	684	977
Total by A. B. S.	532	6,456	217,906	224,894
Grand Total	1,019	14,256	493,678	583,429

#### THE CHINA MEDICAL MISSIONARY JOURNAL.

THE first number of *The China Medical Missionary Journal* will soon appear, which we warmly recommend to our missionary friends, whether medical or non-medical. It is to be a quarterly of about 40 pages a number, at \$2.00 a year. Much in it will be of interest to all missionaries, and it will, we doubt not, be invaluable to all Medical Missionaries. If we mistake not, it will be the first Medical Missionary Journal published outside Christendom in heathen lands. We bespeak for it the kindly aid of all who are interested in Missionary Work, and we trust it will have a circulation outside even of missionary circles of China. We predict for it many friends and great

usefulness. We must refer our readers to *The Medical Journal* for fuller notices than we now give of the Reports of the Mackay Mission Hospital, and of the Tungchowfu Dispensary, for 1886. If we might take the liberty of making a suggestion, it would be that hereafter the Annual Reports of the various Mission Hospitals may sometimes find congenial publicity in the columns of the *Medical Journal*, thus securing a wide and comparatively economical publication. And this need not prevent the reproduction of the Reports in pamphlets from the pages of the Journal itself, at very reduced rates.

#### Notes of the Month.

THE *Athenaeum* announces a work by Mr. W. W. Rockhill, of the U. S. Legation at Peking, on Thibet, based on Chinese books and supplemented by a large amount of information by himself from Chinese and Thibetan travelers.

THE Shanghai Seamen's Mission, of which Miss B. Fowles is the Missionary, in its Report for 1886 tells of over 200 Gospel Meetings having been conducted at the Temperance Hall, the average attendance on which has been about 250 in the course of a month, so that 3000 men have heard the Gospel and been supplied with books, tracts, etc., for reading on their homeward voyages. Many details of the work are given in the neat little Report, among which the letters from seamen are very interesting. Many have been strengthened in their Christian life, and it is hoped that a number have been converted from

the error of their ways. The Mission is supported partly by Mr. Grimmer, of the Temperance Hall, and partly by monthly subscriptions of a dollar each, now amounting to \$41.00 a month. A larger number of subscribers would be a material aid, and assistance is asked in the way of reading matter and left-off men's clothing. Subscriptions and donations may be sent to Mr. A. Mathieson, Hon. Treasurer, 13 Kiangsi Road, or to Mr. H. Newcomb, Hon. Secretary, of the S. S. *Cores de Vries*.

WE have received a copy of the *Analytical Vocabulary for Beginners*, prepared by the China Inland Mission, as advertised. A fuller notice we reserve for next number. Price, the very cheap figure of \$1.00.

WE receive a notice of "The Protestant Collegiate School for Young Gentlemen, (in connection with the C. I. M.) Chefoo." *Head Master*, Mr. H. L. Norris, assisted by Mr. F. McCarthy; *Science*, Rev. J. Cameron M. D.; *Music and French* Miss White Church. We have already published favorable notes of this institution, and need only refer those desiring more information regarding it to the teachers themselves.

NOTICING the discussion in China regarding the translation of scientific terminology, *Nature* says:—"The term-controversy which has agitated theologians in China for the past half century, and has divided them into two hostile camps, appears likely to revive in the domain of science, the question lying between translation or phonetic reproduction."

THE Rev. H. D. Porter, M.D., in sending a sketch of their recently deceased native preacher, which will appear in our next issue, says: "So much is being said about the wickedness of the native workers, that I wish to offer a little testimony on the other side. I could think of none more fitting than the short record of this useful life now closed. He was very dear to us. The vacant place cannot be filled. May others, of even greater value to the work, be raised up. We need such lives to vindicate the wisdom of this tremendous effort the Church is putting forth. I do not lessen the difficulties, but I do magnify the work which is in process. If the Church is in struggle with evil, the signs of that struggle must be in the bad lives that are thrust off, and in the good lives that are the product of Divine Grace."

A CORRECTION.—The Rev. Thomas Barclay of Taiwanfu, Formosa, writes:—

"In Mr. Campbell's paper on the Pescadores in the February number of the *Recorder*, the population of the Islands is by a misprint given as eight thousand. The number ought to be *eighty thousand*."

THE Rev. V. C. Hart has been requested by his Board to postpone a proposed visit to the home-land, and for a time to take the Superintendency of their West China Mission, which was temporarily interrupted by the events of last July at Chungking. He starts this month on a visit to Szechuen, accompanied by Dr. Crews, who has already labored in Chungking,

and by Rev. H. O. Cady. The Rev. E. Faber, of the General Protestant Evangelical Society, who has for some months been resident in Shanghai, improves the occasion to visit the western regions of China.

MR. JOHN ARCHIBALD having left on a vacation, the Rev. J. Wallace Wilson will be in charge of the Agency of the National Bible Society of Scotland at Hankow which covers all Central and Southern China.

THE Tenth Annual Report of the United *Presbyterian* Missions of Japan, is a very interesting pamphlet of 38 pages. Five different Missionary Societies are now combined in this happy Union—The Reformed (Dutch) of America, the Presbyterian (North) of America, the United Presbyterian of Scotland, the Reformed (German) Church in the United States of America, and the Presbyterian Church of the United States of America. They report 50 churches with a membership of 5,115; contributions for all purposes in 1886, \$9,911.22.

WE are much pleased to note that in Hongkong and particularly in Shanghai, there is a movement toward celebrating the Queen's Jubilee by the establishment of Girls' Schools. In Shanghai there is a need felt, by all parties, for a home for the many Eurasian girls who are soon to form so important an element among us. All nationalities will, we feel sure, be glad to take part in such a Jubilee Memorial.

WE note with sorrow the death, at Northampton, England, of Rev.

W. G. Mawby, L. R. C. P. E., L. R. C. S. E., formerly missionary at Cuddapah, South India, and subsequently Medical Missionary at Hankow.

A VENERABLE friend who has already given £8,500 to the British Bible Society for Bible work in China, offers £2,000 more to the same cause.

#### EXTRACTS FROM LETTERS.

WENCHOW, Province of Chekiang.—From the churches at that station, in connexion with the C. I. M. we hear of important work having been done during the past year and of cheering prospects in the future. Fifty-two persons have been added to the three Churches under the care of Mr. Stott during the year, and there are many enquirers.

Fuhning, Province of Fukien.—We hear of deeply interesting meetings having been held at the above station of C. M. S. early in February. The writer states: "The early morning meeting for praying for the Holy Spirit was prolonged far beyond the time intended and lasted quite three hours, and indeed the Holy Spirit was working in many hearts, numbers being visibly broken down as they confessed their short-comings, their own sins, those of their families, and in connexion with their work. . . . As we think of those meetings our hearts are full of praise and we say "God hath done great things for us." Man cannot move the souls of others but we feel there are heights and depths of blessings both for them and ourselves to lay hold of by faith, for he hath given us all spiritual blessings in Christ Jesus. Pray for us when you praise God on our account."

## Diary of Events in the Far East.

February, 1887.

1st.—A loan of 5,000,000 marks concluded by Li Hung Chang with certain Germans at  $5\frac{1}{2}$  per cent interest.

2nd.—Strong shocks of earthquake at Iloilo, Philippine Islands, nine in all from 11.10 a.m. to 12.20 p.m.—A public meeting in Hongkong to consider the celebration of the Queen's Jubilee.

6th.—The 68th Anniversary of the founding of Singapore by Sir Stamford Raffles.—An Imperial Decree ordering the rectification of the cash currency by a reversion to the old system of small cash, and denouncing the Board of Revenue for dilatoriness and lack of zeal.—The French occupy a post on Makas Ridge, after a stubborn resistance by the Annamites.

11th.—Lo Pao-che, a native Roman Catholic who defended himself and his premises in the riots at Chungking of July last, beheaded, as ordered by telegraphic message from the Tsungli Yamen, Peking.

12th.—An Imperial Decree directing Li Hung Chang to order the Financial Commission of Chihli to supply 12,000 Taels for the repair of roads, bridges, and rest-houses to the western Mau-solea.

14th.—In the *Peking Gazette* a Memorial from Chang Chih-tung, Governor-General at Canton, urging the advisability of removing the prohibition against the export by sea of iron and of articles made from iron.—An Imperial Decree ordering the Financial Commissioner of Chihli to supply to the Imperial Equipage Department 20,000 Taels, before the 12th of March.

15th.—The Woman's Hospital and School of the Methodist Episcopal Mission, Chinkiang, opened.—Death of

Rev. Francisco Xavier da Silva, Canon of Macao Cathedral, over 80 years of age.

19th.—The Marquis Tseng transferred from the Vice-Presidency of the Board of War to that of Revenue.

21st.—The Mint at Wuchang formally opened, and 2,000 "cash" struck off.

26th.—The Peiho opened to navigation.—The Taotai of Shanghai's Proclamation calling on people to send in claims for loss of life, baggage, etc., on the S. S. *Nepaul* collision case.

27th.—Electric lights in the Palace at Seoul, Corea.

28th.—Wu Ta-Ching, the new Governor of Kwantung, arrives at Canton.

March, 1887.

1st.—Telegraphic lines completed through Szechuan and Yunnan.

2nd.—Letters from Bacat, on the Rio Grande, Mindano, stating that a general advance would be made on the rebel Datto Utto.

3rd.—H. R. H. Prince Leopold of Prussia, arrives at Shanghai.—The Municipal Council of Shanghai acknowledges the receipt from H. B. M.'s Consul of five copies of a Proclamation by the Mixed Court Magistrate to be posted in the five principal Theatres of the Settlement, prohibiting the performance of immoral and indecent plays, and orders the Proclamations be handed to the Police.—Sir Geo. Bowen reappointed to the Governorship of Hongkong.

4th.—An earthquake at Foochow.—The Emperor verbally instructs the cabinet council to direct the Foreign Office to obtain talented officers for employ abroad.

5th.—The first steamer of the season, the *Kowshing*, reaches Taku in  $52\frac{1}{2}$  hours from Shanghai; returning

to Shanghai by the 10th, having made the return trip from Taku Bar in 49 hours, the fastest recorded time.

7th.—One hundred and twenty five Manchu girls present themselves at the Imperial Palace, Peking, as candidates for Maids of Honor.

8th.—A Chinaman carried off by a tiger a little beyond the 8th mile stone on the Bukit Timah Road, Singapore. —Mr. Wm. McKay, at Seoul, accidentally shot by his servant, and killed.

9th.—Great eruption from the Mayon Volcano near Albay, Philippine Is.—A Decree from the young Emperor announcing his accession.

18th.—The boiler of the Hongkong Peak Tramway being taken up to the Peak.

22nd.—A Chinese salt smuggler killed on the Whangpo near Shanghai by *lekin* collectors.

28th.—Meeting of British subjects in Shanghai to consider the celebration of the Queen's Jubilee.

## Missionary Journal.

### Births, Marriages & Deaths.

#### BIRTHS.

At Newchwang, February 26th, the wife of the Rev. THOS. C. FULTON, Irish Presbyterian Mission, of a son.

#### DEATHS.

At Moukden, February 8th, the Rev. A. WESTWATER, of the United Presbyterian Church, Scotland.

At P'ang Chwang, Shantung, second son of Rev. J. J. P. and Mrs. ANNETE WILLIAMS ATWOOD, aged three years, of diphtheria.

"It was for the Lord of Paradise  
She bound them in his sheaves."

On the 2nd of March, on board the P. & O. S. S. "*Thames*," just after leaving Hongkong, JOHN SINCLAIR, infant son of Robert Burnet, of the National Bible Society, Scotland, late of Chinkiang and Hankow.

### Arrivals and Departures.

#### ARRIVALS.

At Shanghai, March 14th, Rev. G. COCKBURN, wife and two children, Church of Scotland, returning to Ichang.

At Shanghai, March 14th, Wm. RUSSELL, JOHN DARROCK, and JOHN BROCK, for China Inland Mission; also SAMUEL POLLARD, and F. J. DYMOND, Bible Christians; also, unconnected, ERIK FOLKE.

On the 26th of March, at Shanghai, Rev. Sydney R. Hodge, M.R.C.S., L.R.C.P., for Wesleyan Mission, Hankow.

At Shanghai, March 27th, Rev. JAS. CARSON, of Irish Presbyterian Miss., Newchwang.

At Shanghai, March 29th, Rev. F. M. Price, of A. B. C. F. Mission, Shansi.

#### DEPARTURES.

FROM Shanghai, March 13th, Mr. JOHN ARCHIBALD and wife, of National Bible Society, Scotland, for England.

FROM Shanghai, March 16th, Rev. E. BRYANT, of B. and F. Bible Society, for England, and Rev. F. D. GAMEWELL, of M. E. Mission, for U.S.A.

FROM Shanghai, March 25th, Rev. F. JAMES and family, of English Baptist Mission, for America and England; also Rev. J. L. STUART and family, of Presbyterian Mission, South,

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